

Surah 24. An-Nur

Asad: Hence, [even if they have been wronged by slander,] let not those of you who have been graced with [God's] favour and ease of life ever become remiss in helping²⁵ [the erring ones among] their near of kin, and the needy, and those who have forsaken the domain of evil for the sake of God,²⁶ but let them pardon and forbear. [For,] do you not desire that God should forgive you your sins, seeing that God is much-forgiving, a dispenser of grace?²⁷

Malik: Let not those among you who are endowed with grace and amplitude of means swear to withhold their help from their relatives, the indigent and those who left their homes for the cause of Allah - rather let them forgive and overlook - do you not wish that Allah should forgive you? Allah is Forgiving, Merciful.

Pickthall: And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.

Yusuf Ali: Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen those in want and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving Most Merciful.²⁹⁷⁴

Transliteration: *Wala yatali oloo alfaḍli minkum waalssaAAati an yutoo olee alqurba waalmasakeena waalmuhajireena fee sabeeli Allāhi walyaAAfoo walyasfahoo ala tuhibboona an yaghfira Allāhu lakum waAllāhu ghafoorun raheemun*

Khatab:

Do not let the people of virtue and affluence among you swear to suspend donations to their relatives, the needy, and the emigrants in the cause of Allah. Let them pardon and forgive. Do you not love to be forgiven by Allah? And Allah is All-Forgiving, Most Merciful.1

Author Comments

25 - Or: "Swear that [henceforth] they would not help [lit., "give to"] .. .", etc. Both these meanings - "he swore [that]" and "he became remiss [in]" - are attributable to the verb *ala*, which appears in the above sentence in the form *ya'tal*. My rendering is based on the interpretation given to this verb by the great philologist Abu Ubayd al-Qasim al-Harawi (cf. Lane I, 84).

26 - For an explanation of this rendering of the designation *al-muhajirun* (or, in other places, *alladhina hajarū*). see surah {2}, note [203].

27 - It is generally assumed that this verse refers to Abu Bakr, who swore that he would never again help his poor relative, the muhajir Mistah (whom he used to support until then) after the latter had taken part in slandering Abu Bakr's daughter, 'A'ishah (see note [12] above). There is no doubt that this assumption of the commentators is well-founded, but there is also no doubt that the ethical purport of the above verse is timeless and, therefore, independent of the fact or facts with which it appears to be historically linked. (This view finds additional support in the use of the plural form throughout the above passage.) The call to "pardon and forbear" is fully consonant with the Qur'anic principle of countering evil with good (see [13:22](#) and the corresponding note [44]).

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This verse was revealed when Abu Bakr A?-?iddiq, 'A'ishah's father, swore to end his financial assistance to his poor cousin, Mis?a? ibn Athathah, for taking part in the rumours against 'A'ishah. Once the verse was revealed, Abu Bakr resumed his assistance to Mis?a?.

2974 - The immediate reference was to Hadhrat Abu Bakr, the father of Hadhrat 'A'isha. He was blessed both with spiritual grace from Allah and with ample means, which he always used in the service of Islam and of Muslims. One of the slanderers of Hadhrat 'A'isha turned out to be Mistah, a cousin of Hadhrat Abu Bakr, whom he had been in the habit of supporting. Naturally Hadhrat Abu Bakr wished to stop that aid, but according to the highest standards of Muslim ethics he was asked to forgive and forget, which he did, with the happiest results to the peace and unity of the Muslim community. But the general application holds good for all time. A generous patron should not, in personal anger, withdraw his support even for serious faults if the delinquent repents and mends his ways. If Allah forgives us, who are we to refuse forgiveness to our fellows?

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